THE NEW CANADIAN

An Independent Organ For Canadians Of Japanese Origin

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Toronto JCCA Community Picnic This Weekend Is Biggest Outdoor JC Event in Canada

This weekend will see the largest mass exodus of Japanese Canadians since the evacuation from the coast and the clearing out of ghost towns. The movement, however, is strictly temporary.

Some 2,000 JC's from the Toronto area are expected to head out of the city for Tarmola, private picnic grounds of a Finnish organization located northwest of Toronto, on Sunday, June 29. Attraction is the Toronto JCCA Community Picnic, probably the largest annual outdoor joint Issei-Nisei affair in Canada.

For its third picnic, the Toronto JCCA is planning to outdo its two previous affairs with a continuous succession of events throughout the entire day. Feature is a full sports program carded for the afternoon in which all picknickers will be able to participate, with prizes for the winners. There will be a competition in points between the residents of the eastern and western sections of Toronto.

Other events planned for the day include a treasure hunt, bingo, "fukubiki," climax of the Ontario JCCA old-age home fund drive, community sing, and dancing which includes folk dancing, in the evening.

Admission into the grounds is 50 cents for adults and 25 cents for children exclusive of parking fees for cars. These tickets can be purchased from the Toronto JCCA executive, Issei-bu executives, The New Canadian, Continental Times or at the grounds.

For persons requiring transportation, buses will leave 67 College Street (just west of Bay), at 10 a.m. Returning fare is $1.00 for adults and 50 cents for children. Bus fare is to be purchased prior to boarding the bus.

Isseis over 70 years of age will be special guests of the Toronto JCCA. An invitation is also extended to persons from out of town who may be in the Toronto area over the weekend to attend the picnic where they are bound to meet with many of their Toronto friends.

passing thru

By Ken Adachi

One Man's Opinion

Many Canadians carry a deplorable inferiority complex when it comes to thinking about the United States. There has always been the tendency to follow the leader in practically everything that the U.S. does. Canadians look cringingly upon the better TV sets and the shinier automobiles that are produced in the land of the long-limbed beauty queens, hot dogs, baseball, and sex-novels and immediately start feeling inferior as hell.

I think it's like worshipping at the feet of a college football hero purely on the basis of his athletic exploits and little on what really counts. All this, I'm pretty sure, is a complex that we will grow out of as soon as we start realizing that the football star looks pretty silly without all his padding and as soon as we stop drinking in the "Ain't America Grand" movies. But what I feel concerned about is the feeling that some of the new atmosphere of America may begin to seep into Canada and set back any kind of growing up.

Let's talk about this new atmosphere (talking is still free). Comic-strip cartoonist Al Capp put the thought down neatly when he wrote in Life Magazine a few months back that Americans no longer liked being kidded about themselves and that they had lost the ability to laugh at themselves. In other words, one could never win (American) friends and influence (American) people by criticising them.

I think things in America have reached the pretty state of affairs where it is dangerous to criticise anything. There is a "back to the salt mines" movement that has everybody who has left of the centre opinions or suspected of thinking liberal ideas being thrown to the lions. If this is not a kind of a "reign of terror", even a mild one, what then?

There is the growing fear of expressing an honest opinion. There is a trend towards controlling thought through fear and intimidation. It is paradoxical to me that in the land of the free, people are cowed by irresponsible senators, committees and the like from their once cherished freedom of opinion.

I know that some people will say that here I am looking at only the darker side of today's America. But I think that behind the dazzling sun of the glamour and gaiety of Ava Gardner, Where's Charley, and Miss America, there is a darkling cloud that is disturbing.

What is really disquieting is the thought that people have stopped thinking and examining things for themselves and have laid away their personal thoughts in their hope chests as it were. They are meekly being indoctrinated into what is right or wrong.

This kind of thing should be guarded against here, since in its little brotherish geo-graphical attitude that it has always held towards America, Canada could so easily adopt it.

PERFUMED UMBRELLAS

TOKYO — Japan is now marketing perfumed umbrellas. The umbrella handle contains a compact perfume holder with tiny perforations.

Kamloops Student Wins Good Citizen Award

KAMLOOPS, B.C. — The first Nisei student in Kamloops Junior High to be presented with the Good Citizens Award was Doug Takahashi who was chosen by his school mates recently for the annual award.

Initiated in 1946 by the Women of the Moose and in the form of a gold medal, the award was given to Takahashi for work done for the school and all around ability. He was also president of the student body.

Choosy Nisei Thief, Robs Only Orientals

HAYWARD, Calif. — In jail here for armed robbery, which he admits, is Larry Nakachi, 33, a transient Nisei farm laborer.

He is reported to have confessed to robbing "five or six Japanese" at the San Jose Buddhist Hostel in addition to several Chinese groceries and hotels in Los Angeles, San Francisco and in nine other towns.

Nakachi told deputies at the county sheriff's office that he held up only Chinese and Japanese stores.

L.A. Nisei Cop Guards Home From Violence

LOS ANGELES — The first Nisei on the Los Angeles police force has been guarding the home of a Negro family which had been bombed recently.

Policeman Stanley Uno is looking out for any further violence on the part of hoodlums allegedly protesting the purchase of homes in the area by members of minority groups. A Japanese American's home had been bombed last year.

11-Year Old Student Wins Award of $750 For Scholastic Ability

SAN MATEO, Calif. — An 11-year-old Japanese American girl was awarded $750 for scholastic achievements, winning the Turnbull school award, the only one of its kind in the U.S.

Little Emi Sano, a sixth grade student, was almost unanimously selected by her classmates for the honor. At the principal's request, they had written letters telling whom they considered most worthy of the prize. The students' letters praised her for her good work, her friendliness, and good sportsmanship.

The award was established in 1952 by philanthropist William F. Turnbull.

The happy student stated she would save the money for her college training, saying that she wants to be a nurse or a stewardess and although she really wished to be a teacher she felt that it would take a long time and a lot of money. She credited her parents, brothers and sisters, classmates, and teachers, adding "my father always said that this means a lot to us."

Three Levels of JCCA Plan to Film Activities Of Japanese Canadians

Three levels of the Japanese Canadian Citizens Association, the National, Ontario and Toronto, will collaborate in filming, on an experimental basis, activities and events of interest to Japanese Canadians. The joint project will be a 16 millimeter color film, approximately half an hour in length, documenting Japanese Canadians at work and play.

A committee of three, National JCCA executive secretary George Tanaka, Ontario JCCA president Mikio Nakamura and Toronto JCCA president Ken Hori, will meet on June 26 with other interested persons to discuss basic planning for the project.

The first event to be filmed will be the Toronto JCCA chapter's third annual community picnic at Tarmola on June 29, which is expected to be the largest gathering of Japanese Canadians in Canada. The activities of the 2,000 or more JC's who are expected to be present, will be highlighted.

Other events of human interest where Japanese Canadian participate are planned to be filmed during the summer. Sporting events such as Nisei baseball teams in the city, the Annual International Softball Tournament sponsored by the Toronto JCCA on Labor Day, and other Nisei and Issei events will likely be documented. Groups and individuals at work may also be filmed.

The experimental film may pave the way for other films in the future picturing odoris, unique achievements or occupations and any aspect of JC life. A similar type of project with other provincial-local chapters with the co-operation of the National JCCA could be effected. Possibly a library of different films could be formed and made available.

This first film, it is hoped, will be made available for showing to communities across Canada through their respective provincial and local JCCA chapters during the late fall and winter months.

May Be "America-mura" But Only Four Per Cent Speak English Fluently, Newspaper Survey Finds

TOKYO — The village of Mio in Wakayama Prefecture may be known in Japan as "America-mura," but only 4 per cent of its inhabitants understand English well, a survey finds.

Because of its unique nature, that most of its people are living abroad or have lived abroad, particularly in Canada, the Tokyo Mainichi newspaper recently conducted a poll among its 405 homes. It showed among other things, that only a small proportion had a thorough command of English while 82 per cent have no knowledge of English whatsoever. The balance said they understood "a little."

The Mainichi questionaire also revealed that 61 per cent of the Mio people did not feel any resentment against them during the War in Japan and 5 per cent said that other people were sympathetic towards them because they lost contact with members of the family who were living abroad. Eleven per cent claimed that they felt some discrimination from other Japanese.

Among those who have lived abroad, 41 per cent said they were not discriminated against. Many of those who claimed they had been discriminated said they were discriminated only as a group and not as individuals. Many felt that working too hard was one of the major reason for discrimination.

As for reasons why so many Mio villagers emigrated, 52 per cent chalked it up against hard living conditions while 23 per cent said that people just followed their friends and relatives. Nine per cent claimed the reason was to make more money, while 7 per cent had a variety of reason and 9 per cent said said they didn't know.

Fishermen's Strike Postponed One Month

PRINCE RUPERT, B.C. — British Columbia fishermen's strike, originally called for June 22, has been postponed one month, to July 15.

In a dispatch received by The New Canadian from R. Yoshida of Prince Rupert, B.C., decision to delay the strike was made by the B.C. United Fishermen and Allied Workers' Union, because a stoppage on the earlier date would have worked hardships on the northern fishermen, as the Skeena and Naas Rivers areas are opened to fishing on June 22.

The fishermen and the canneries have so far failed to reach an agreement. In their original demands, fishermen asked increases over last year's prices, while the operators proposed to cut all prices except sockeye. Fishermen are now demanding prices at least equal to 1951.

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baiting the bull

by t.m.k.

My column on prejudice and on money brought me a written reaction, which is one to the good Not that the letter agreed with me on everything, for it didn't, but because one person (at least) in a responsible position, did not hesitate to air ideas on the subject of the Nisei, their attitudes, religion, or philosophy. Having his permission, I quote:

". . .the lack of spiritual values of an 'average' Nisei stems from deplorable complacency and smugness rather than anything else. I don't think they have suffered enough to really begin to think."

He wondered if the parents were to blame for their materialistic views, whether Nisei yearn at all, if at all, for the Divine; he thought they were in a rut, a "domestic mediocrity", not desiring at all to "search into the values of life." Then he goes on to state:

"It is my contention that there is no basic significance, no real purpose, in life."

The emphasis is mine. This statement I have heard more than once, from other young folk in other decades. It is the cry of those whose intelligence tells them there ought to be a purpose, but they cannot discover it for themselves, and they hesitate to accept the wisdom and guidance of others because they do not understand. However, the statement could also be a cliche, spoken more for its effect than for its meaning; therefore I phoned to ask, and he answered as I expected he would:

"I just threw that one in."

Continuing with the letter, my correspondent makes some excuses for the Nisei "sinking into the abyss"; and concludes the first part of his letter with:

"I do hope, however, that chastisement will perhaps provoke a few of them into thinking, although I wonder if religion is the real answer."

My young letter-writer is going through a familiar phase of life. He has begun to ask the "why"; he wants to know the sum of all that we do, all that happens to us. Were he to meditate, taking separate incidents apart, he would discover the short-sightedness of complacency, of smugness; he would discover the good that is in suffering, that the process of thinking needs a purpose, that there is mere animality in smugness, that only insight raises the pain of suffering above the brute instincts. Suffering by itself is not necessarily a pre-requisite for thinking. And, one does not think without a purpose. The power to think is a spiritual value in man. Spirituality is a whole attitude to life and living even in its most prosaic and material details.

The Nisei are complacent because they do not think; thinking requires a knowledge, however simple, of purpose: therefore Nisei are ignorant of purpose.

But, just because the Nisei are ignorant of a purpose in life, that doesn't mean that there is no purpose. On the telephone, I asked him:

"If there were no purpose in life, no basic significance, how would you know enough to say there wasn't one?"

"Come again? . . . Gosh! . . . that sounds like. . ."

Did it sound like double talk? It may have, if he has not learned how to think clearly, and properly. Let me explain it this way: the mere fact that his mind made such a statement pre-supposes an awareness of the presence of, the necessity for, a reason behind the incidents of life, giving some meaning for existence from which he could find out why he is going the way he is. But he says he doesn't know why.

He is born, though he doesn't know why, except that he is the consequence of his parents' mating. He is fed, for some basic reason, other than the obvious fact that his parents were not expected to starve him, and probably they would have done a lot of giving to see that he did not starve. Why? They were fond of him, naturally. Why? Even animals feed their young; but is that a sufficient reason for a human being? He is educated in one way or another. Only to be able to read the comics, only to get a job, only to keep up with the other people who are educated in one way or another, too? Why? He mates, and among men it is called marriage. Why marriage? He moves along the road of life. He has to, as long as he is alive. Why does he have to? What is the difference between animal living and human living? Then he dies. Why? He doesn't know why he is born, why he lives, why he dies.

Yet he knows that every separate instance has its purpose, particular as it is. He knows of a purpose, as such. Now then, what is the sense of there being a purpose in each particular, if there were no purpose in the whole, the sum total of this long column of our life and living?

Therefore I repeat: if there were no purpose, no basic significance, in life, would he know there wasn't?"

It is logical enough that if the young man doesn't think there is a purpose in life, because he doesn't know of one, that he would also doubt whether religion could be an answer. However, he hopes that "chastisement" (pain, suffering) will provoke the Nisei into "thinking" (with a purpose in mind?).

Which brings us again to a consideration of religion, which is a basic principle in the life of most people on earth, Christian or pagan. This is fact, not theory. Religion is the basis of their living, for it contains the purpose, but what is religion?

The word itself derives from the Latin re-ligare, which is to re-bind, to bind back. This is the essence where Christianity is concerned. There is another word, religio, meaning "taboos", which is heathen in connotation, but where religion is meant in its true sense, it is a re-tying of bonds that became broken, or cut. Christianity, therefore, is the means by which man is reconciled to God, the Creator, the Prime Mover, the First Cause, the Source . . . . however one may designate the Idea. Religion then is a system of faith and worship, the acknowledgement of a code of life, an acceptance of the idea of a Supreme Being arousing reverence, love, gratitude, obedience and service.

In the latter part of his letter, my correspondent, touching on the Buddhists in Quebec, wondered if Buddhism were really "alien". (In Catholic Quebec, Japanese Buddhism is alien.) Then he adds a hope that Quebec will be "catholic (note the small "c") enough to accept it." (Depends on what he means by catholic.) The word "Catholic" in the title of the Church, means that its doctrinal theology encompasses all Time, that it is true today as it was in the past, and will be in the future; that it is for all peoples everywhere in the world; that its moral laws are as applicable today as it was in the past, and will be in the future, for every locality, every nation, every race. As a doctrine it is unchanging, uncompromising, for Truth is always true. It cannot change or compromise and still remain truth. Therefore if the government of Quebec is based on Catholicism (look up the history on Confederation, the B.N.A. Act, etc.), it cannot allow an inclusion into it of a philosophy that does not accept the idea of a Supreme Being. But, if by "catholic" the letter-writer means that he hopes a Catholic province will be courteous enough to allow into its house a stranger practising strange ways, this is a civil matter based on the rights and relationship between host and guest (of privacy, of protection from possible danger, etc.); in which case, it would be equally courteous of the Buddhists to show patience and consideration toward their host. The Nisei must remember that the explorers such as Columbus and Cartier came to North America not only to discover but to Christianize. However the sentence I wish to quote especially is this: "Is any religion a Canadian religion? Is religion anything but a universal thing?"

First, a "Canadian religion" would be simply nationalism; or patriotism. A religion in the spiritual sense is not based on geographic limits, or on anthropological lines. Second, religion is universal insofar as a system of faith and worship is common to all peoples; religion is not universal insofar as doctrinal theology or beliefs inherent in a system differ among peoples. Consequently, when one speaks of religion inclusively one must define it.

It stands to reason that a newcomer cannot, ought not, demand the same privileges as those held by the firstcomers without examination into his cerdentials. Today there is a dangerous policy, a fallacy, of license in place of liberty. In this policy the word "democracy" is tied to all kinds of specious arguments. The result is not true freedom, but anarchy. License always ends in chaos, and the chaotic times today prove it.

To begin to understand the relation between Quebec and Buddhism, between Canada and religion, between Nisei and spiritual values, one should have better understanding of history (especially Canadian history which is not taught thoroughly in our schools); one should have a simplified acquaintance with the universal principles of Truth, which can be found in the philosophy of the West or of the East; one should realize that Man, pagan or Christian, heathen or civilized, was made to worship. Is this demanding too much of the Nisei character and capacity? Why should we be content to float around in an amorphous mediocrity, with the majority if we could do better?

LIMIT IS 200

Did you know that it's less tiring on your tonsils to speak English than it is to talk in Japanese?

Even if you speak both languages equally as well, you'll find that English is less of a strain. The English language has more variety in their syllables and has long and short vowels. The Japanese vowel sounds are all short and even so that it tends to be monotonous.

Because of this, in order to be heard clearly, you have to speak louder when you talk in Japanese. Just listen to others speak both languages and you'll notice it. Also try whispering in Japanese and in English. You'll find that it's much harder to whisper in Japanese and also be understood.

And undoubtedly, it will be much more difficult to lip-read Japanese because of the lack of variety in their vowel sounds which means less variety in lip movement. We're wondering if there is such a thing as lip-reading in Japan.

And Now KC

Kansas City has joined the dishonor roll of cities wherein homes of minority group individuals have been bombed.

In this latest instance, the home of Mr. and Mrs. Charles C. Crittenden was the object of attack. The Crittendens had moved recently into the eight-room house, which had been in a formerly "all-white" neighborhood.

An overnight guest, Morlene A. Johnston, grabbed the home-made bomb when it came hurtling through a window and flung it onto the driveway, where it exploded.

* * *

Embarrassing

"It it certainly no longer correct to think of this problem (race discrimination) in the section or even national terms. It is now a great international issue, embarrassing and handicapping our government in its efforts to extend the frontiers of democracy." — Dr. Channing H. Tobias, delegate to the UN General Assembly.

ACROSS MY MIND . . .

By Jack Nakamoto

Fishing offers us an excellent opportunity to escape from the mad, rat-race of city life and head for the quiet of the woods and streams.

Whether we are catching small-mouthed black bass in Ontario or Rainbow trout in B.C. we first would have to try out the different spots patiently, perhaps for hours on end. Our patience which we thought to be wearing thin not only pays off eventually with the discovery of a fish nibbling subtlely at the end of our line, but also proves to be like any other virtue — a reward to itself. For we tend to become patient and tolerant in a quiet and relaxed manner.

Fishing, moreover, offers us a challenge; it is a game of wits with a fish. To catch or not to catch depends upon our skill, our wit in outsmarting the fish. In trolling we may have to row fast for a few yards to bring our spinner to the surface, then slow down to allow the spinner to take a nose-dive downward. The trout may follow the spinner for a long way out of curiosity and not touch it, but the instant he sees it going downward and away from him he may well strike for it.

Then the sudden tug, the rush and vigor of the fish beneath the lazy ripples of the lake or in the eddies of the swift-flowing stream will be at once transmitted to our line and rod with an electrifying sensation. The fish may swirl, twist and even make a bold leap, with its silver underside gleaming and its fins splashing out water.

And quickly we brace ourselves, holding the tackle firmly, giving way a little to the fish but checking him until finally he is tired and we can pull him in with a sure hand.

We return home then armed with a whopping fish story, and, of course, a whopping fish or so, to give credence to our tale.

馬喰一代（四）

中山正男

配達人が通りすぎたあとに姿をあらわすのは學童たちだつた。これも三人五人と隊をつくつて登校してゆく。いつどこで、氣紛れな吹雪にあうかわからぬからである。吹雪が吹きたけると、それこそ一寸先もわからないようになる。いま通つてきた道も、その先の曲り角も見えなくなるのだ。いまあるいた二三歩の足跡すらほとんど消えてわからない。谷だか道だか、家だか、自分の行方はただボツとして見當がつかない。立ちつくしている自分の姿ですら、吹雪のなかに忽ち埋められそうになる。いつのまにか前にも後ろにも一丈からの雪の山ができてしまう。だから子供たちは、動物の本能のように自己をまもるために、幾人かが隊をつくつてお互いに呼びあいながら歩くのである。たとえ一人が吹雪の谷に埋沒しても、手をつないでおれば、みんなの力で救いだせるからである。

雪はまた、彼等子供たちの良い遊び道具でもある。雪合戰に戯れたり、雪城を築いて登りつこをしたり、雪下駄に竹をうちつけて、よく街路をすべるのだ。ソリのうしろには、必ず、二三人の子供が寄りついている。その下駄スケートを、ひつぱつてもらえるからだ。

子供と犬ころは、雪にまうび雪に埋もれることをなんとも思わない。手を眞赤にしてなお雪を握ることを休めないのだ。

これが、雪の國の子供たちの生態である。

再び夜がきた。雪がまた降りだして、寒さもぐーんと加わつてきた。家の中がシボレのためにぎしんぎしんとなる。水樽が氷張のために破れてしまう。昨年も、また明日の朝は井戸の水をマサカリで破つて鐵瓶で水を汲まなくてはならぬかと思つている。戸外は風がでて吹雪になつたのだ。四分板一枚張りの壁にさつさと吹きつける。　どーとひと際めにぶつかつてきたような音もする。夜中焚き續けているストーブの焚き口から、煙が吹きだしてくる。煙突からすいこんだ風が廻つてきたのだ。窓と壁とのすきまから紛雪が部屋のなかへちん入してくる。みんな夜具のなかにすつぽり身體をかくしてしまう。夜半ふと眼覺めてみればなお雪が降りつづいている。その降雪の營みが、しんしんと耳底にひびいてくる。ときどき壁うつ音――まるで白衣の行者が、この一軒家をとりまいて風と雪との交響する念佛をとなえつづけているようだ。再び深い眠りにおちて夜が明けてみれば、夜具の上には三寸も雪が降りつんでいるのだ。

■移轉

▼トロントの小早川明子氏は次へ轉居した
348 George St., Toronto
Phone PR. 1697

夫 **茂時**儀（七二）去る四月より病氣に罹り自宅に於て療養中の處藥石効なく遂に六月拾六日午後四時死去致しました事を生前辱知諸彦に謹告致します。拾八日クイン街合同教會にて小林牧師司式の下に告別式を執行の際は御多忙中にも拘らず御會葬被下且又過分の供花花料弔辭弔電等深き御芳情に預り誠に有難く感謝致して居ります。一々參上の上御禮申上べきが本意なれ共甚だ略儀乍ら紙上を借りて厚く御禮申上げます

喪主 妻 吉田クメ
長男 茂之 スミ子
次男 時夫 萬里子
ロンドン三男 久米夫 薫
日本四男 憲之 絹枝
日本女婿 入江東太郎 加奈子
アルバータ同 澤宇三郎 千鶴子
同 園田廣次 八千穂
外孫 一同
親 高橋フカノ
　濱出松之助 ハナ
成 豊田正七 キリエ
友人代表 河部友罄
戸栗時三 山田松次郎

静岡縣人諸君に告ぐ

静岡縣の産んだ隱れたる人格者神谷佐平氏の逝去を御知らせします。顧れば氏の在晩中に殘された篤行は静岡縣人會を主体とする幾多の人々の爲に盡すいされ友情に篤く氏と親交ありし者をして忘れる事の出來ぬ名を示す誠に神の如き人でありました。今茲に氏を失ひ今更に痛惜されるのであります。あゝ此の良き友は去りぬ。されど御令閨は故人の冥福を祈りつゝ盤田市の片はとりに淋しく餘生を送りつつあります。静岡縣人有志諸君並に知己の方々この殘された御令閨樣へ弔意を表し賜ん事を希ふ次第であります。重ねて森井悦治氏に御禮申上ます。故人の在生中殊に静岡縣人會顧問として〇〇事件に對策委員として活躍中貴下は物心共に吝まざる御協力に預つた事が縁となり十年後に於ても御忘れなく物資不足の折柄度々御惠賜り氏は涙と共に感謝しておりました厚く御禮申上げます。諸君の御自愛と幸福を祈りつゝ御報知します。

友人 矢部半右エ門

未亡人神谷うめ樣の住所は
静岡縣盤田市二ノ宮町

香料等を日本へ送金される方は私まで御送り下さると取次いたします 石川みつ
Mrs. M. ISHIKAWA
P. O. Box 387, Hope, B.C.

進駐軍の置土產　混血兒二十万へ
歌姬ベーカー孃が救濟の手

藝能界の女王として、その名は世界に知られるジョセフィン・ベーカー孃が進駐軍の置土產、日本の混血兒二十万たちに暖かい手をさしのべて彼らが幸福に社會へ巣立つていくようにと孤兒救濟運動をいま米國の心ある市民に、また世界の平和を希う人々に強く呼かけて注目をひいている

昨年華のパリーから米國の舞臺で公演のため訪問した此の黑人の血をひくシャンソンの女王、ベーカー孃を人種差別しようという事件がニューヨークで起つたことは讀者の記憶にも殘つていると思うが、世界の歌姬である彼女は藝道が生命であるのはもちろんだがいまその生涯を地球の上から人種差別を除いて全民族の協調によつて平和を築こうという運動に捧げている、この世界的な彼女を中心に最近ロサンゼルスでは「ジョセフィンベーカー文化の會」が結成され米國をはじめ世界各國に支部運動が起つているという、ベーカー孃は南米巡業の旅へ出發を前に此の會が中心となつて混血兒救濟運動を次の如く語つた、

「私の日本の親友澤田ミキ夫人（澤田廉三氏夫人）が進駐軍と日本の女性の間に生れた混血兒を收容するエリザベス・サンダース・ホームを經營している事をつい最近彼女からの便りで知つたわけです、一部の壓迫や經濟難で隨分苦勞していることを知り、混血兒だといつて兎角社會から迫害され易い宿命的なものを背負つて生れて來た子供たちに何んの罪もありましよう、彼等を暖かく迎えてやる心をもつてこそ人類の平和が確保されるものであります、私と私を中心とする文化の會では、いま米市民たちに教會、ラジオ、新聞を通じて、彼等に先ず衣類を送つてやろうと寄贈運動を起したものですが、續々と集つて來ています、私は來年三月には日本を訪れ孤兒救濟の慈善興行と人種差別をなくする運動をする計畫です、また今後世界各國を巡つて此の運動を擴げる積りです」

來る日曜
トロント市協でピクニック開催

トロント市協のピクニックは來る日曜日開催されるが、市協では各種の役員を設けて度度會合し一切の準備を整えている。

▲出發は午前十時でバス便にする人はカレッジ街六一に集會のこと。バス乗車券は同所で求められる

▲ピクニック入場券は子供二十五仙、大人五十仙で市協委員や兩新聞社から前以て求めるよう希望されてるが出發場所でも求められる

（個人持自動車で行く人は入場券だけ求めればよい）

プログラムは參加者が集合すると共に子供らの寶探しやビンゴーを始め晝食後一時半からゲームが開始されるが、夕刻には福引やオンタリオ州市協の老年者慰安の設置運動資金募集のラッフルの抽籤があり、如月クラブのフォーク・ダンスや一般のダンスもある

尚ピクニックの模樣は天然色映畫におさめることになつて居り、高齢者には招待券を發してある。

赤川牧師來訪中

ウィニペッグの赤川牧師夫妻は六月十三日出發、先ずモントリオルを訪問して先週トロントに來訪、二十九日の日曜日午前十一時半から西タイトン合同教會で説教する

▲六月二十七日（金）午後八時からは婦人傳道會の例會があり赤川夫人が講演する

結婚御挨拶

二男　渡邊　直道
長女　後藤　昭子

右兩名儀豫て婚約中の處六月廿一日午後トロント市内カールトン街合同教會でフィンレー牧師司式結婚式を擧行後ハーストーンで披露宴を催せし際は多數御來席下されその上過分の御祝儀御祝品を賜り有難く厚く御禮申上ます。今後とも御交誼御指導下さるよう御願申上ます

父　渡邊　矩義
母　　　　なみ
父　後藤　康治
　　　　　ときよ

御　禮

過般ビーシー州の總選擧に私が進歩保守黨から立候補致しました際は選擧區内に御定住の日系の皆樣が絶大の御支援をして下さつた事を深謝し、何れの日か此御恩の萬分の一に報いたいと念じて居ります日系の皆樣どうか是れを機會に今後　層親しく交はつて戴く樣衷心から御願ひ申上ぐると同時に皆樣の御芳情に對し乍略儀紙上を借りて篤くお禮申上げます

在ミドウェー
シー・チー・マクミーン

選擧區内に御在住の日系皆樣

西行日記（二）

清水生

◇六月十二日早朝ウィニペッグに着いてから毎日忙しいプログラムに惠まれた。ここで第一の喜びは赤川牧師が豫想以上に御元氣で居られることであつた。赤川先生夫妻は翌十三日東部カナダへの旅に出發された。

◇ウィニペッグ、サスカツーン、エドモントンと視察することが出來たが、トロント同樣、皆自宅を構え、滿足な仕事に就き落着いて居る。殊に二世諸君は目覺ましい發展活躍をしている。領政府農務省下の農事試驗場主任として白人數人を指導し、傍らマニトバ大學農科の講師をしている引田ロバート君、ウィニペッグのグレース病院で實習している大城ドクター、エドモントン病院のダイレクター兼アルバータ醫科大學の講師として忙しく活躍している加藤丈一ドクター（外科の大家でもある）等は特に輝いている其他實業界に成功している人人も少くない。

◇エドモントンはカナダ中の何れの都市よりも、この數年間に膨脹し、今や人口十七万、將來有望なところで、二世三世諸君の將來の活動舞台となることと思われる。（六月二十日、エドモントンにて）

■婚　約

▼ハミルトンの園田忠平氏次男定美氏と梅津キウ氏息女シヨーレー・サダ子さんは六月八日梅津氏宅で婚約式を擧げた

■結　婚

▼トロントの渡邊矩美氏夫妻二男直道君とカムループスの後藤康治氏夫妻長女昭子さんは六月廿一日トロント市内カールトン街合同教會でフィンレー牧師司式結婚、ハーストンで披露後北部オンタリオへ新婚旅行した

■出　生

▼トロントの清永次郎氏夫人は六月十二日セントマイコル病院で男兒を出產、グリー・興志郎と命名

■死　亡

▼トロントの吉田茂時氏（七二）は去る四月以來病氣で養生中だつたが六月十六日死去十八日市内クイン街合同教會で小林牧師司式で告別式執行

古今獨歩の悪法（三）

――「治安維持法」と「破壊活動防止法」――

自由法曹團辯護士 布施辰治

にもかかわらず、後にふれる關東大震災のドサクサまぎれに一切の解放運動を彈壓して、尖鋭果敢なわれわれの闘士をねらい打ちにする彈壓法規の法名を「治安維持令」と書きかえ、更に、世界最大の悪法「治安維持法」という法名で、一九二五年四月二十二日の時の軍閥田中内閣に自由主義彈壓の兇器をふりかざしたのである。

ところで直面の「破壊活動防止法案」は、最初治安立法という法名で構想されたが「治安維持法」の系統を引く治安の法名が面白くないので、占領下政令の法名「團体等規正令」を「規正法」と書きかえて、あの手、この手の陰険苛辣と無情惨忍を極めた大橋案が構想されたのだ。

規定内容の指摘批判は、東京辯護士會と日本新聞協會が痛快適切に指摘した「人權じゆうりん」「憲法無視」「行政權恣意の專斷認定」の反對聲明によつてばくろ粉砕された。

それからも幾度か法名と内容が變更された最終決定による法名を革命、改革、改善、改良も建設の前にはまず破壊という野ばん、素ぼくな破壊の脅威を一般民衆に押しつけようとして「破壊活動防止法」と書きかえた構想は甘い。なぜなら、かつての「治安維持法」の法名を「過ぎたるは及ばざるに如かず」の甘さで一般大衆の俗念肯定を期待し、却て一般大衆の反對抗議をそそつた過激社會運動取締法案にぎりつぶしの醜態を思い出すと建設の前にまず破壊の脅威を一般大衆に押しつけて、一切の建設運動を彈壓しようとする吉田反動内閣の行政機構政令改革審議當局の無知と甘さが憐れまれる。

戰争を準備する悪法の震源と天皇制

すべて國民は個人として尊重される。生命の危険を怯やかされる戰争を好むものは誰一人もない。それにも拘わらず、わだつみの若人を戰争に驅り立てたものは「みづく屍君の爲に」という神道建國の天皇制思想であつた。

一切の彈壓法規を葬り去つた自由思想を、ゆり動かして世界最大の悪法「治安維持法」をデッチ上げた思想の震源は神武建國以來の天皇制であつた。それは突如として民主化運動の中心地帯を襲つた關東大震災のドサクサまぎれに「治安維持令」という過激社會運動取締法案の幽靈が、天皇大權の緊急勅令によつてゆるぎ出し、それが「治安維持法」となり、さらに、共産黨指導者の死刑法にまで強化された當時の想い出は深い。特高警察の創設と、共産黨の非合法活動をめぐつて「治安維持法」の慘虐史として制定當時の事情と共に最近の軍裁、日哉にみる政令違反の檢擧探知、がう問、慘虐の暴露と對照して、胸をかきむしられるような感情がこみ上げてくる。

だが、それはしばらく措き直面の「破壊活動防止法案」が再軍備、徴兵令復活等々の線に沿うて、天皇の復活にまでのし上げようとしている國内情勢は、古今獨歩の悪法「破壊活動防止法」の震源も、また天皇制であつて、關東大震災のドサクサまぎれに「治安維持令」がゆるぎ出したのと同様、一般大衆の虚脱を狙つたサンフランシスコの講和、安保兩條約につづく行政協定のドサクサまぎれに、占領下の制令に名をかりて、反動勢力の夢をもう一度くりかえそうとする執拗さが、關東大震災直後のデマ「あとかたもない朝鮮人の叛亂と襲撃」と同様單獨講和直後のデマ、ソ連、中共の襲撃という目つぶしを投げていることを一般大衆に注意したい。



雑録

椎月生

私は「和歌山英語」

井口大使のこと（下）

日加間の貿易について、日本がカナダから輸入する額六に對してカナダ向け輸出が一という割合の片貿易になつているのをバランスさせるようにしなければいけないと、日本側の人が考えるのは、無理もない話ではあるが、それは「無理な相談」というものであろう。

カナダは資源國であり、日本はその資材を必要とするところの「世界の加工場」と東西の物資配送の役割を引き受けようとしている國である。そしてカナダは、その資材を日本に送つて加工して貰わなければならぬほどにおくれた工業國でもない。それどころか、前大戰以來、工業もとみに發達して、あり餘るほどの資材を有利に利用して加工し輸出しようともくろんでいる國である。カナダの食糧と資材を必要とする日本が、對カナダ貿易について片貿易になるのは已むを得ないことでもある。

そんなら日本はどうすればよいか。加工したものをカナダに逆輸出する見込みが少いのだつたら、それらを必要とする世界の他の方面――東洋に輸出する途を見出すほかあるまい。

井口大使が、日本人の手の器用さを最大限度に生かして手工業を發達させ、優良な手製品を作り出すことに意を用いなければならないと言つているのは、機械工業を發展させることと共に、忘れてはならないことであろう。

トロントで開かれる國際貿易博について、昨年來私たちが、商賣は商賣ではあろうけれども、私たちの肩味を狭くさせ、顔をそむけさせるような「ガラクタ」物を持つて來てカナダを南東アジア並みに考えるようなことをせずに、日本獨得の優秀な品をもつと展示して、カナダ人の日本産業に對する目を開くようにもして貰いたいと言つているのは井口大使の言つていることと一脈相通ずる氣持ではあるまいか。

恐らく日本は來年も國際貿易博に參加するであろう。經驗も積めたし、大使館もあることだから、手抜かりはないであろう。だが、毎年きまつている貿易博の會期と日本の官廳の豫算編成時期のカチ合いから工合よく行かず、せつぱつまつて準備が思うように出來ないとのことである。官廳關係の豫算を一年だけやりくりして、來年度の貿易博に對する用意を今から出來るように都合できたら、もつと工合よく運ぶのではあるまいか。大使館あたりでも考えていることであろうが、ことのついでに一言しておきたい。中元ジャキ餘談に走つたが、君の井口大使とのインタービユーは更に次ぎのように續いた。――

×

井口大使がオクスフォード大學出であるところから、私は氏のオクスフォード・イングリッシュが聞きたかつたので英語で話しかけた。しかし大使は、それに動かされなかつたので、私はぶしつけに尋ねた。

「あなたはオクスフォード・イングリッシュを話されますか？」

「イヤ、私は和歌山イングリッシュだよ。」と笑われる。

井口大使は戦前、米國在勤當時にオタワを數度訪問されたことがある。一九三六年から三八年までの間に、一年半はシカゴの領事、ついでニューヨークの總領事になり、その後ワシントンの日本大使館の參事官となつて、野村大使及び來栖特使の日米交渉を助けたが、話合いは行詰り、パールハーバー襲撃となり、家族と共に交換船で歸國した。

大使のかたわらにはニューカナデアン、大陸時報、オタワの佛語日刊紙「レドゥー」などがきちんととじ込んで置かれてある。大使はこれらの刊行物を見て居られたらしく、日系カナダ人のことを話す時にニューカナデアンのとじ込みを取りあげてページをめくつて居られた。和歌山縣の三尾村に就ては良く知つて居られるらしく、スチヴストンの日系人の大部分が和歌山縣出身者であるかも知れぬと考えて居られるようだ。

井口大使はスポーツ好きで到着二日後にはすでに他國の大使やオタワにいる一人の二世とゴルフをやつたそうで、ヴアンクーヴアーに着いた時にもキャピラノ・ゴルフ・コースで遊んだといわれる。ハンデキャップはテン位だと。大使は五十二歳だが、年よりも遥かに若く見える。「ゴルフを遊ぶのが、若々しさを保つ上に大きな助けになつているのかも知れない」と大使は笑う。

旅行の途上、ヴアンクーヴアー市協の歓迎會やカムループスの日系人の早朝の歓迎、ウイニペッグの人々の日本食の御馳走などには特に感謝を表明していた。

井口大使と對談しているうちに私は、米國人から敬愛された故齋藤博大使のことを想い起させられた。大使は極めて明るい快活な性分らしく物事もテキパキと能率的にやつてのける人らしい。日本の外交官型だといわれる、客に些細な條文にこだわつてシャツメらしくしているのとは大違いのようだ。風采もやわらかくて、デモクラチックな新想的な人であろう。だから、日本を代表する使節として日加間の通商と友好と理解増進の仕事も、さして困難なしにやつて行けることと思う。

フオラム（投稿歓迎）

牧師の祈りにつき

「一村丸焼と牧師」についての書いたエッチ氏に答える。

牧師は何と祈られたかは直接ボチャト牧師に聞かねば知る由もないが、同師は教會だけ殘るように祈られたのではなく、此の大火が鎮まるように神に祈つたと英字新聞には書いてあつた。唯奇蹟的に教會とシスター・ホームが殘つたというのであつて、英字紙の記事では何も變に思われるフシもなく、同牧師は人々のために祈つたことが知れる。

トロント　エフ・エム生

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北朝鮮の五發電所を大爆擊
國連軍の戰爭方針に變更もたらす

【京城發】五百機以上の陸海空軍機は二十三日東洋一といわれる鴨綠江の水豐ダムの發電所のほか四カ所の北朝鮮水力發電所を大爆擊した。これらの爆擊目標はいずれも北鮮內に位置するものだと東京の米海軍司令部は發表しているが今回の一大爆擊は國連軍の戰爭遂行方針に重大なる變更がもたらされたことを物語るものとして重視される

北鮮は暗黑

米海軍では安東北東三十マイルの水豐發電所に九十トンの爆彈を投下したと發表すると共に、入手した最初の情報によると何れの爆擊行も目標を完全粉碎したとのことである

また空軍機も海軍機と緊密に協力し發電所を爆擊、水豐ダムめがけて約九十分の爆擊を加えたとのことで平壤はじめ北鮮一帶はもとより、滿洲の一部は電力なく暗黑と化しているに違いないと述べている

外務省の辯明

【東京發】臺灣政府を中國代表政府と認むと日本政府が發表したというニュースに對し日本外務省スポークスマンは、日本は臺灣とポーコ諸島を支配しているのみの蔣政府を承認するものだと辯明した

漁者の盟休 十九日迄延期
スキナは出漁

【晩香坡發】漁價交涉不調のため六月二十二日の始漁と共にストライキ決行に入ることになつていた漁者組合では投票の結果七月十九日までストライキ決行を延期することになつた

【プリンスルパート特信】漁價交涉まとまらず六月二十二日よりストライキに入ることは決定的であつたが十九日夜入手した電報によると晩香坡の漁價交涉委員會はストライキの決行を七月十九日與夜まで延期した。變更の理由は漁期が各漁區で違つており、スキーナ、ナース兩河は二十二日に開始されるが、ナムー、リバースインレット地方はスキーナより一週間遲れ、ステブストン其他南方漁區は七月中旬以後に始漁されるので、二十二日からストライキとなつては北方漁者が餘りに多くの犧牲を拂わねばならぬことになるからである。ストライキ延期となつて北方漁者全部は二十二日午後六時から出漁するはず。(六月十九日、吉田生)

朝鮮 戰線擴大の恐れ
共產軍が攻擊すれば

【オタワ發】先週末の議會においてピアソン外相は「朝鮮の共產軍が大攻擊を再開するようなことになれば、戰爭は中國本土にまで延長擴大する結果になるかも知れない」と次の通り述べた。

(一)もし休戰交涉がまとまらず決裂したのち共產軍が一大攻勢に出るとすれば、その結果として戰火が現在以上に擴大するかも知れないことを共產軍は十分に承知していなければならない

(二)休戰成立は五分五分のチャンスがあるが、今更國連軍が休戰交涉代表を變えることは共產軍に惡宣傳の材料を與えるものとしてよい案ではない

(三)休戰交涉の一番難點になつているのは捕虜交換條件で共產捕虜十七万のうち七万以上は中國歸還を希望していない者だが、共產軍側では全部を返してもらいたいと要求している。しかし國連は捕虜となつた者を強制歸國させないという基本をあくまで嚴守すべきである

日加航路へ
シービー汽船 八月卅一日に

【晩市發】むかしのエムプレス號にかわり、シービー汽船ではいよいよ八月卅一日からカナダ・日本(東洋)間の定期航路を再開することになつている。この航路にはメープルデル號とメープルコーヅ號の二新造船が就航する。

國連加入を
ソ連が反對せん

【ニューヨーク、國連發】日本およびカンボデアはいよいよ正式に國連加盟を申請した。島津ニューヨーク總領事は二十三日國連代理事務總長に日本の加盟申請書を手交した。日本もカンボデアの國連加盟申請は安全保障理事會でソ連の拒否權行使にあつて反對されるだろうと見られている。六月中はマリク・ソ連代表が安保理の議長であるため、日本は申請を來月まで延ばす意向であつたがソ連の拒否權はマリク氏が議長であるなしに拘らず行使できるもので變りないものと考えて廿三日正式申請したものだといわれている

素行惡い英連邦軍
吳市住民が夜間外出を恐れる

【東京發】確實なる筋よりの情報によると日本および朝鮮の英連邦軍司令官ブリッヂフォード中將は先週末吳市に駐宅する英連邦軍の犯罪について報告を求めたとのことである。吳市に駐宅している英連邦軍の暴行があまりに激しいので吳市住民は夜間外出するのをおそれているとのことである。吳市警察では英連邦軍人は今年五カ月間に二百件の犯罪をおこしたといつているがこのうちには殺人十六、強姦および強姦未遂二十、盜み、コソドロおよびサギ六十件がふくまれている。カナダ、英國および濠洲軍將校は、日本側のかかる數字は誇張だと語つているなお吳市の英連邦軍に雇われている四名の日本人勞働者は增賃してくれと「物食わぬストライキ」をやつており、廿三日までに要求が通らないと一万二千の日本人勞働者は全部がストライキするということである

長崎縣で地崩れ

【東京發】長崎縣下では二十三日に地崩があり、四十八名が埋もれてしまつた。このうち三十二名は救出し五名の死體も堀り出したがまだ十一名が行方不明である

オ州のヒデリ
トロント市郊外 飲水なし

日系人も相當數住んでいるトロント市郊外ノースヨーク地區では連日のヒデリのためにガーデンの水まきを制限しているが日曜はオーケーなのでその結果飲料水のタンクがいつしか空になり、住宅の水道からは一滴の水も出てこないので子供持ちの家族は大困りである。またオンタリオ州一帶の小麥、ポテートおよびフルーツも雨がふらないので每日百万弗に近い損失をうけている。ストロベリーも一、二回とつたあとは干いてしまい市場には多く出廻らなかろう

貿易振わす
駐在員引揚げ

海外貿易を大いに振興しようといきまいている日本の有力貿易商社では貿易界の不振で逆に駐在員の一部を引揚げるという狀況であり、このままでいけば日本の貿易は全く外國商社のために獨占されてしまうと憂慮されている。商社の海外駐在員は現在では約三社で百二、三十名、大半の駐在費は弗地域で一人が約五十万圓、ポンド地域で十二万弗になつているが、その割合に商賣なく駐在員引揚げが行われつゝある

社會黨が起訴 國警は違憲だ

【東京發】日本大審院は近く現在日本は軍隊を持つているか―もし持つているとすれば果してそれは憲法違反かということの判定を迫られている。すなわち鈴木茂三郎氏のひきいる社會黨左派では國家警察豫備隊は事實軍隊であり、憲法第九條に違反するものとして日本政府を對手取り「國警隊のため豫算五千七百万弗は使用できない」と最高裁判に起訴したが成行きは注目されている

日本のスト續く

【東京發】破壞防止法案反對のストライキはその後も間斷的に續けられているが、先週末には鐵道、海員をふくむ十万の勞組が同盟ストに入つた

來週の本紙配達

來週水曜日の新聞はドミニオン・デーの休日につき配達がおくれます

はなし

日曜の市總ピクニックを二世のアマチュア撮影者として優秀な技量をもつている大月君が十六ミリ・カラーフイルムに收めることになつている。多分今秋あたり一般に上映されるはず▲水泳のシーズンとなつたが同時に溺死者が每日續出している。十分に注意されたい

[illegible] Niseis Drop Two, Ninth Innings [illegible]wnfall; F. Shimoda's .380 Tops

[illegible]ON — The Hamilton [illegible] in the city's inter-[illegible]op, was rocked for two [illegible] week, both Crawford [illegible]nia displaying some [illegible] power in winning 9-4.

[illegible] had been a tight game [illegible] frame, Crawford piled [illegible] runs in the ninth in-[illegible] the Nisei had trailed [illegible] Hyodo started for the [illegible] although he was tagged freely, several Nisei miscues caused his downfall.

Niseis garnered only three hits off hurler McDade although both Mits and Harold Shimoda stole home to keep the losers in the game, scoring the third and fourth runs.

The ninth frame proved to be unlucky again for Niseis as Caledonia ran up four big runs to win 10-9 after the losers had taken an 8-6 lead with a 4-run splurge of their own in the eighth inning. Niseis nearly tied the game in their half of the inning but Kinoshita went down swinging after a walk to H. Shimoda and a triple by F. Shimoda.

Wes Hyodo started again for Niseis but was relieved in the 8th by Frank Shimoda. The latter walked two hitters in the 9th to pave the way for Caledonia's splurge.

Frank Shimoda led the hitters with two singles and a triple while H. Shimoda, Kari, and S. Uchida garnered a pair apiece. Suzuki, playing his first game for the Niseis, did a workmanlike job behind the plate.

Frank Shimoda leads the batting average with .380 followed by Uchida with .350.

Niseis's record now reads 2 wins 4 losses. —G.K.

Sets New American 400-Metre Swim Mark

HONOLULU — Eighteen year old Evelyn Kawamoto of Honolulu, set a new unofficial American record in the 400-metre free-style last week, at the Hawaiian AAU meet in the Waikiki Natatorium pool.

The national individual medly champion swam the distance in 5m. 13 2.5s., which was 5 2.5 seconds faster than the old mark set by Ann Curtis in the 1948 Olympics.

In other competition, Evelyn won the 100-metre women's free-style event while Ford Konno, the American hope in the middle-distance free style events in the 1952 Olympics, took the 200-metre and 1,500-metre freestyle men's events.

School Kids, 10, 11, To Cover Olympics

TOKYO — Two youthful reporters, aged 10 and 11, leave Japan by air next month for Helsinki — to cover the Olympics.

Their trip is sponsored jointly by the Asahi Shimbun and the Ministry of Education. They will cover the games primarily for a primary school pupil's newspaper.

One of the "young" correspondents is a Tokyo girl, Kazuko-san, and the other a Kyoto boy, Haruhiko, who landed the jobs by winning an essay and a drawing contest.

Van. Niseis End Losing Streak

By GENICHI OHASHI

VANCOUVER — Pitching his last game prior to returning to Kelowna, Roy Wakabayashi made it a winning one as the Vancouver "Niseis" came through with a 7-4 victory over Longshoremen. It ended a 5-game winless drought as the Niseis came through at Powell Grounds.

The Nisei victory moved the JC ballmen into fourth spot in the 8-team Industrial League with a record of six wins and seven losses for a .462 percentage.

Sharing the Niseis' hitting spotlight against Longshoremen hurler Rondpre were Hubbo Matsuzaki, Azu Oikawa and Frank Kika with two hits apiece. Pitcher Wakabayashi claimed a single.

Longshoremen clouted six safeties.

Tells Story of 'Homicide Hal', a Nisei Boxer Who Wrote Own Reports In Father's Newspaper

SAN FRANCISCO — Down in San Francisco's ring row the talk got around to Japanese fighters now that Yoshio Shirai is the new world's flyweight champion. In his column, "Shadow Boxing," in the San Francisco Examiner, Eddie Muller recalled one "back in the old four-round days, a fellow named Watanabe, a real good club fighter" who engaged in many local fights. "Watanabe fought several sensational battles with Willie Hoppe, the old Butchertown pride."

According to Muller, Watanabe was handled by Moose Taussig and later went back to Japan where he taught boxing.

Muller goes on to tell an apocryphal story about the Nisei featherweight, Harold (Homicide Hal) Hoshino, "whose father owned a small newspaper in southern Oregon."

Here's Muller's story:

"Hoshino, who was a terrific socker, always took a typewriter with him wherever he fought.

"Immediately after a fight and before he hit the showers, Hoshino would haul out the typewriter and bang away at a fast clip.

"'When I first saw him do this', recalled Joe, 'I paid no attention. When it happened again I became curious. I asked him why he couldn't wait until he got back to the hotel before writing his letters.'

"'Then I learned what it was all about,' said Joe, 'Hoshino told me he was the sports editor of his father's paper and he was merely sending in a first hand report of his fight.

"'Of course" added Herman, 'he never lost. That is, in his father's paper'."

Not to throw cold water on a good story, but Hal Hoshino was a farm operator from Pendleton which is in northern Oregon. Hal was one of the outstanding fighters around on the coast about the time of Pearl Harbor and might have gone on to big money in eastern bouts had it not been for the war. His last appearance in 1941 was in the main event at L.A.'s Olympic Auditorium when he lost to Jimmy Florita. He essayed a comeback after the war but gave it up after losing a bout to Honolulu. Hoshino is now living in Southern California.

—From Pacific Citizen.

CLASSIFIED

FOR RENT

LARGE recreation room, unfurnished, side entrance, Bathurst-Eglinton. Call RE. 8817, Toronto.

FEMALE HELP WANTED

WOMEN, with machines to do light sewing at home. Apply 3060 Dundas St. West, Toronto.

GIRL for general office work, knowledge of shorthand and typing, 5-day week. $35. Phone EM. 4-0613, Toronto.

TYPIST, must be experienced, high wages. Apply May Co., 280 Yonge St., Toronto, EM. 3-8406.

DOMESTIC HELP WANTED

EXPERIENCED Japanese couple without children for general housework and gardening, modern home, two adults and two school-age boys, in Vancouver. Couple to sleep in house. $100 a month to start, man can work out three days per week. Reply 1429 Marine Building, Vancouver, B.C.

Femme Fare

By CINDERELLA

"These Are My Loves"

We are all somewhat influenced by our loves. By loves I mean those things which touch us intimately, those things which make us happy.

I love old things:

...old houses with old-fashioned shutters, old rickety gates leading into old, forgotten gardens and orchards filled with gnarled, old trees,

...old peaceful faces, lined with wrinkles, with wise eyes that time cannot still, even though walk may be faltering, the speech halting, the memory short,

...old hands lying quiescent on old laps, blue-veined and rough, like gnarled roots groping for life in a sun-spent earth, speaking of long quiet after storm.

I love sounds:

...crystal tinkling of ice cubes in tall glasses on a hot, hot day,

...carefree laughter of little children carried on the breeze in a summer dusk,

...a man's chuckle, wholeheartedly sincere and intimate, without being personal,

...the crackling, rustling of dry leaves as careless feet walk through them on an autumn day,

...the rush of falling water in ravines or the murmuring of hidden springs,

...the nostalgic, lonely wail of a fog horn on a dark night,

...the sound of trains passing in the distance,

...the gentle purr of a well-oiled engine,

...the sound of rain beating down upon an auto-roof,

...the sound of footsteps on the street late at night,

...the lapping of waves against the shore line, eternal, regular, unceasing.

I love smells:

...the acrid odour of burning leaves on an autumn day,

...the earthiness of fresh-turned fields in early spring,

...the strong, rich aroma of fresh-made coffee,

...the hunger-inspiring smell of frying bacon,

...the smell of a baby, new-bathed and powdered,

...the smell of homey things, like sheets dried by wind and sun, the sudden whiff of fresh fruit as the sealed tops on home preserves come off, soap smells, dinner smells,

...the masculinity of pipe tobacco and old leather,

...the tangy odour of a Christmas tree in an apartment room.

I love silences:

...brooding silence of deeply wooded places,

...the reverent peace of old monasteries,

...the understanding silence between kindred spirits,

...the pregnant silence before a storm,

I love the feel of many things:

...the feel of rough tweeds,

...the gentleness of breezes, the intoxicating feel of wind on my face,

...the feel of a long trailing gown and the feeling of womanliness it inspires in me,

...the feel of spongy moss underfoot, the feel of freedom inspired by barefeet on grass,

...the luxurious feel of fur,

...the crunchiness of snow underfoot,

...the protective masculine touch at my elbow on getting off a street car.

I love shadows:

...shadows of trees and buildings on grass or pavement made by sunlight or moonlight,

...shadows made by soft candlelight.

I love unexpected things:

...a sudden discovery of a first dog-tooth violet, a robin's nest, a hidden spring, a new turn in the road,

...sudden, unexpected, spontaneous plans,

...a sudden discovery of a piece of poetry, prose or music which expresses something which I have felt or seen or experienced but could not express myself.

I love unclassifiable things:

...the graceful flight of sea gulls against the horizon,

...the changing colours of sunset,

...open stone fireplaces and deep, thick-piled rugs,

...hard, juicy, crunchy apples; their taste and their smell,

...the look in the eyes of all brides — full of hope and trust and faith,

...billowy clouds marching with majesty across a blue sky.

I love these intangible things:

...that relationship between a man and a woman which makes me glad and proud of being a woman — a combination of comradeship and respect which he has for me which enables him to treat me his intellectual equal, yet reserves for me a kind of protective deference, liking in me my feminine foibles,

...that quick, understanding glance that seeks yours in a crowd of people,

...the dignity of old age and old trees, the irrepressibly optimistic exuberance of youth.

THESE ARE MY LOVES.

Personal Notes Across Canada

MARRIAGES

MATSUMOTO — FURUYA

TORONTO — White and pink peonies formed the setting in the Toronto Buddhist Temple on June 14 when Misao Furuya, youngest daughter of Mr. Tomegoro Furuya and the late Mrs. Furuya, become the bride of Hideo Matsumoto second son of Mrs. Matsumoto and the late Mr. Matsumoto. Rev. T. Tsuji officiated.

Given in marriage by her father, the bride chose a gown of chantilly lace over satin with off the shoulder yoke of champagne net, fitted lace bodice and lily point sleeves. The peplum waist fell into a very full skirt extending into a long circular train. Her finger tip veil of tulle illusion was caught to a matching pearl seeded lace cap and she carried orchids sprayed with stephanotis.

Mrs. Mickie Otsu, matron of honor, wore a canary yellow nylon net over yellow taffeta with matching caps trimmed with daisies. Miss Sally Hashimoto, bridesmaid, wore a matching gown of spring green. They carried a bouquet of pink and white carnations and chrysanthemums nestled in nylon net. Mr. Charles Oda was groomsman and usher was Sam Furuya, brother of the bride.

The reception was held at the Great China Restaurant. For the wedding trip to New York, the bride wore a misty pearl grey suit with white hat trimmed with bourbon velvet and bourbon reptile accessories.

* * *

WATANABE — GOTO

TORONTO — The marriage of Teruko, daughter of Mr. and Mrs. Yasuji Goto of Kamloops, B.C., to Arthur Naomichi Watanabe, son of Mr. and Mrs. Noriyoshi Watanabe, took place on June 21 at the Carlton United Church. Rev. James Finlay officiated.

Reception was held at The Hearthstone.

Prior to making their home in Toronto, the couple are spending their honeymoon in Northern Ontario.

Married Couples Picnic At Kew Beach, June 28

Fifth annual children's picnic of the Nisei Married Couples Group will be held on Saturday, June 28, from 2 to 5:30 p.m., at Kew Beach at foot of Woodbine, near Queen Street East.

There will be games and fun for children and their parents.

It is suggested that the lunch be "Nihon shoku" with the club providing drinks, waribashi, paper cups and plates.

In case of rain, picnic will be postponed one week.

ENGAGEMENTS

TORONTO — The engagement was announced of Mary, daughter of Mr. Motoji Shimizu of Hamilton, to Tadao Ted Kondo, second son of Mr. and Mrs. Tomekichi Kondo of Toronto, on June 15 at the Great China Restaurant.

* * *

HAMILTON — The engagement was announced of Shirley Sadako, daughter of Mrs. K. Umetsu, to Sadami Sonoda, second son of Mr. C. Sonoda, on June 8 at the home of the Umetsu's.

Four Young JC Girls Dance In Recital

VANCOUVER — Four young Japanese Canadian girls appeared in a Dance Recital presented by Miss Grace Goddard at the Embassy Ballroom in Vancouver on May 31.

Cheryl Iwasaki, 6, danced a ballet called the "Stars" while Kathleen Yamamoto, 11, Lynne Iwasaki, 8, and Margaret Iwasaki, 10, appeared in a tap dance, a Highland Fling, and the ballet, "The Waltz of the Flowers".

Receiving the biggest ovation of the recital was Margaret Iwasaki who performed a ballet solo in "American Beauty Rose".

Hamilton JCCA Thanks Fund Drive Supporters

HAMILTON — The Hamilton JCCA Chapter wishes to extend its deepest appreciation to Niseis and advisors, some of whom were volunteers, who gave their assistance to the JCCA Fund Drive Committee in this year's campaign.

Thanks go to Alice Kuwabara, Grace Shintani, Polly Shimizu, Pat Fujino, Tosh Goto, Sumi Hayashida, Yosh Kumagai, Hats Uchida, Gorden Oikawa, Dewey Uchida, Yosh Takaoka, Roy Miura, Isao Yokoyama and Roy Masuda. Advisors were Messrs. Shikanosuke Utsunomiya and Itsuki Fujino.

Such ideal cooperation is desired by the Hamilton JCCA in its future activities.

—R.T.K.

SOCIAL CALENDAR

JUNE

27—Montreal. Montreal Nisei Fellowship Group Dance, at N.D.G. "Y", 8:30 p.m.

28—Hamilton. Hamilton Hy-No Wind-Up Dance, at Central Hall, 8-12 p.m.

28—Toronto. Nisei Married Couples' Group Children's Picnic, Kew Beach, 2 to 5:30 p.m.

29—Vancouver. Maria Stella Club annual picnic, at Bowen Island.

29—Toronto. Toronto JCCA Third Annual Community Picnic, at Tarmola Grounds.

30—Toronto. Western Baseball Club Mid-Summer Dance, at UNF Hall.